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thrown into the river, ~~no more~~ the fish would ~~ascend~~ smell it and avoid the stream. Even accidents such as the upsetting of a canoe, or the spilling of olachen grease, are considered to be offences.

Disregard of any of these injunctions is displeasing to the salmon and it is the duty of the River Guardian to punish the offender, irrespective of his rank. In case of slight infringements, he beats the guilty person or throws him into the river, whence he usually scrambles out none the worse for his ducking. Should he be swept away and drowned, no recompense can be claimed by his relatives. This punishment is customary in cases of the upsetting of a canoe. Death is the penalty for throwing refuse into the river, particularly during the summer, and until the coming of the white man the River Guardian exacted it without hesitation.

The Profession of Uttering a Droning Cry.

At the appearance of masked figures representing supernatural beings, whether in sɛsaok or kusiut dances, many of the women repeatedly utter a peculiar, high-pitched, droning cry which adds considerably to the weirdness and impressiveness of the occasion. Ability to do this depends on an ancestral prerogative duly confirmed by the distribution of presents. Many ancestral myths describe how some of the first women were given by Älquntäm, or acquired in other ways, the right to drone, and mention is made of the name used by each with respect to this prerogative. Unlike the one previously described, many of the first women possessed this privilege which is accordingly common at the present time. A name of this type is usually confirmed in girlhood, sometimes even in infancy, and being of relatively slight importance may be validated at a ceremony of less dignity than a potlatch. One of these names is Nunuqwełɛlslaixɛn·a which has reference to the blue-green sheen of some abalone-shell

no space

~~shell~~ brought from the east by Raven in the beginning of time, as described in the ancestral myth in which this name is included.(1) For many years there has been considerable laxity with regard to this prerogative and women lacking it have even been urged to drone in order to add to the solemnity of the occasion and to increase the wonder of the uninitiated.

There is another similar prerogative, ~~titl~~ enabling the incumbent to drone at mourning ceremonies. In the beginning of time, Smaoʌn of Kimsquit married T~~l~~läkwait~~l~~, the daughter of a Bella Bella chief, who had this right. It has since been transmitted from one of her descendants to another at Kimsquit. The writer was not able to learn details of this prerogative which seems, however, to follow the general type.

The Profession of First Berry Picker.

All women can pick berries, but in every village there is at least one who has the prerogative of picking the first of every kind. The origins of this right ~~are~~ is lost in dim antiquity, but, like all others, each first berry picker has a special professional name embodied in her ancestral myth which must be duly validated before she can function. One of these is St~~l~~xwʌxwʌknimän·a, another is ~~l~~o'yʌ. Though normally reserved for women, one of these names is occasionally given to a male child, in which case it is said to have been hermaphrodized. No one would dare to pick berries until the legal picker has paraded up and down the side-walk carrying on her back her picking basket decorated with a representation of the sun, an act which is believed actually to ripen the berries.

"Get ready to pick Red Elderberries (or whatever species is ripe) to-morrow," she keeps calling out.

The berries are now ready to be picked and henceforth can be gathered by anyone. This is repeated for every variety. The writer was unable to learn any social mechanism to punish a woman who picked berries before the announcement of the official picker; ~~thi~~ obedience seems to ~~be~~ have been so universal that infractions are said to have been unknown

(1). see p.

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though it is possible that there was formerly some penalty of which even the memory has disappeared in consequence of the present disregard of ~~this rule~~ the prerogative.

The Profession of Warrior.

The profession of warrior is another prerogative handed down from the distant past and requiring validation before it can be used, As with other rights of this type, magical means are frequently employed to make any young man brave and successful, but in addition to these there are a number of warriors confirmed as such by the distribution of presents at the time of bestowal on them of professional names. At the present time, it is difficult to estimate the former influence of such warriors. ~~in early times.~~ There is no doubt that the belief of all in their ability must have given them some prestige, although the requirements of practical qualifications in fighting must often prevented them from functioning as military leaders. In other words, a man may be, socially, a warrior, even though he lacks ability as a fighting man.

The functions of warriors are not limited to fighting with enemies of other tribes. Each has the power to kill and must exercise it when requested. If a mistake is made in a ceremonial kusiut dance, the offender must be killed, and one of the ways in which this is accomplished is by the senior members of the society requesting a professional warrior to act as executioner. One of these men, who lived at Äsän·än·i, always used a stone club which had been handed down from generation to generation, becoming the property of each new incumbent of the name and prerogative. In other cases, the killing is said to have been done with the aid of magic. The power of the Äsän·än·i warrior had been confirmed with so much goods that he was the most powerful professional killer known to the Bella Coola. He acted not only on instructions from the senior members of the kusiut society, but performed when called upon by anyone. If, for example, a man found that his wife had been faithless and wished to kill her lover, all that was necessary was to tell the professional warrior who was bound to act in accordance with his prerogative. He received no pay, since he was merely ex-

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ercising his prerogative. The relatives of the murdered person never took revenge on the slayer, realising that he was powerless in the matter, though they frequently requested him to slay the person who had requested him to kill the first victim. He could never refuse to carry out his prerogative, even if the victim were his own brother, or if he knew that the person he was tokill was guiltless. The motive underlying this was the fact that this man's power had been increased to such a pitch by the distribution of presents that if he failed to exercise it on request, it would react upon himself and cause his death. This Asan an i warrier began in time to have an aversion for his vocation since he found that he was being feared and hated by all. Yet his prerogative was so strong that he could not cease to function. He found by chance a cave near the top of precipitous Mt. Musimusta, not far from his village, and told everyone that he would die there, where no one would ever be able to spit or tread upon his grave. One autumn, when an old man, he disappeared, and although search parties scoured the woods for him, they were unsuccessful. Next spring, some young men visited the cave in which they found his badly decomposed corpse; the warrior had kept his promise.

The profession of warrior carries with it prohibitions and requirements other than with regard to killing. Such men are thought always to be so wild and restless that they cannot sleep at night, but spend the hours of darkness prowling around the village, watching for possible foes. In actual fact, warriors seldom sleep quietly throughout the night. They have one restriction of a social nature, in that they can never be confined in the back-room as initiates into the s saok society. ~~When a war-~~ Consequently, no tutwin n ever comes to a warrior. When one gives a potlatch, a rather boastful song is sung for him as he remains in the central part of the house. What affiliation this brings him with the s saok society is obdcure.

It may well be asked to what extent a professional warrior believes in his own powers. This is a difficult question to answer since there is, and must always have been, great individual variation. The white man finds it difficult to understand the psychology of a man who considers himself bound to kill on request, simply because presents have been distributed to make him a warrior. It must be remembered that this is one of the most pervasive features of Bella Coola life; functions of all kinds depend upon validated prerogatives, and there is no doubt that a man who has one of this kind is actually influences to such an

that he begins to believe in his own prowess.
considerable extent. It was unusual for a warrior to exercise his powers as
freely as did the Ăsăn'ăn'i man, but the Bella Coola have no difficulty in explain-
ing this: —— his prerogative had been confirmed with more lavish expenditure than
that of anyone else. ~~There is no doubt that~~ The Bella Coola do not rationalize in
a scientific manner; if a man ~~held a belief firmly, it was something~~ holds a belief firmly, he acts on it
its logic.
fearlessly without questioning the ~~recurrency of his~~ Moreover, if a profes-
sional warrior functions a number of times, this in itself is enough to strengthen
his ~~belief~~ conviction that he must act hencefoorth in the way he has already done. It can be said with
confidence that the owner of a professional prerogative has certainly considerable
belief in his own powers, and ~~that~~ this ~~belief~~ not only acts on himself ~~and~~ to renders
him ~~more~~ proficient in his vocation, ~~but that~~ but the majority of the community have
respect for
his capabilities.

The Profession of Singer.

Singing is one of the professions open to a Bella Coola either through ~~his own~~
natural ability or an ancestral prerogative. There is a constant need for men able
to sing and compose songs for the every kind of ceremonial, with the result that a
young man of talent has little difficulty in gaining admittance to the choir. Such
a one may even win great distinction and become recognised as the leading authority
on musical matters. None the less, his success is considered to be accidental and
unsubstantial, lacking the foundation that comes with the possession of
a duly validated professional prerogative. It is true that a person made a singer by
latter
these means may be entirely unable to compose; in this case he is not a member of
although he enjoys the
the choir, ~~but has~~ social distinction which he has won by distributing goods to con-
firm his professional name. The singer who is most respected is the one, who has,
in adition to ~~his~~ natural ability, a confirmed prerogative to give substance and
power to his position and compositions. At the death of a professional singer, an
effort is always made by the members of his ancestral family to transmit the name

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to a youth who has shown musical promise, in ~~this respect~~. Arguments and differences of opinion are frequent among the members of the choir and in such cases the self-assurance and influence of a man whose position has been made strong by the distribution of presents often outweighs that of one who can rely only on ~~his~~ actual ability.

The Profession of Carpenter.

As with singers, there are many carpenters who ply their trade without the advantage of an ancestral prerogative. They, also, may be expert and receive credit for their skill but they can never achieve quite the distinction that comes to a man who has been made a carpenter by the distribution of presents. It is true that the latter may be so clumsy with tools that no one would ever trust him to make a canoe, or even a mask; none the less he is, socially, a real carpenter, whereas a skilled artisan lacking a prerogative is admired for his ~~xxxxxx~~ ability but has no foundation ~~of~~ in social esteem. In transmitting a professional carpenter's name, however, an effort is always made to give it to a youth with ability in that direction.

The most esteemed carpenters are those who can make canoes, a science which requires no special prerogative. In the beginning of time, Yulätimut was the canoe-maker par excellence; he assisted many of the first people, and no one can have a professional prerogative as carpenter unless this supernatural being appears in his ancestral myth. The Bella Coola ascribe the skill of the Bella Bella in carpentry to the fact that Yulätimut married a Bella Bella woman in the early period of the world and that many of that tribe are descendants. ~~xxxxxxxxx~~ In the old days, before the coming of the white men, carpenters were always respected as essential members of the community. Chiefs always cared for them, and they received ~~xxxx~~ abundant presents of food at every ceremonial. None the less, they were not wealthy and ~~xxxxxxxxxxxxxxxxxxx~~ it is only in recent years when the Bella Coola have realised the value put upon good craftsmanship by the white men, that it has become customary to give valuable presents to carpenters. Ceremonially, they have considerable influence, since the carpenter who makes a mask usually decides who shall wear it and ~~xx~~

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takes charge of the fitting and adjustment. He is also held responsible for any accident such as the falling of a mask.

The Profession of Hunter.

Another profession which is entered upon by means of an ancestral prerogative is that of the hunting. Many Bella Coola have validated their right to this vocation, some by confirming names created by their early ancestors, others by the legalizing those brought down from above in the beginning of time. One of the latter is Lalaimkila, "The Brusher Off", the significence being that the owner is such a successful hunter that he can sweep Mountain Goats from the mountains as easily as an ordinary person can brush ~~an~~ insects from a wall. Unlike the professions of carpenter and singer, it is believed that the legalizing of a hunter's name always brings success to the holder, perhaps because everyone is more or less successful and whatever good fortune is achieved by a professional hunter is attributed to the validation of his prerogative. It is true that others, lacking this assistance, may be proficient, but their success never carries with it the social prestige gained by a man who has distributed goods to acquire the prerogative.

There is difference of opinion among the Bella Coola as to whether or not certain hunting methods are inheritable prerogatives. With the introduction of rifles, these have long been discontinued and the writer was unable to obtain definite information about the social position of their users. Several of the older men believed that the contrivances depended upon ancestral prerogatives, whereas others stated that they were merely individual discoveries which could have been, and often were, imitated by anyone. It seems probable to the writer that most of the following practices are prerogatives, although it may be that they are no more than special hunting devices only adapted to certain areas and therefore limited to the members of the ancestral family owning that particular locality. ~~Or they may even be devious unnatural contrivances with free to anyone.~~

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The method about which the most definite information was obtained, was one formerly employed by a certain Nusxalxiq to catch geese at Täl'io. According to one elderly Bella Coola, this practice had been handed down with the name from the beginning of time; another stated that it was no prerogative and could be used by anyone. The best time for hunting was at the equinoxes, and Nusxalxiq always observed ceremonial chastity in such a way that it terminated at that date. Before setting out, the hunter prepared a net of the shape shown in the accompanying sketch. The wooden framework, over which the net was stretched, was about ten feet long and four feet wide; to counterbalance this weight a long and heavy handle was always necessary. The whole affair was called, "The House-like Thing." Choosing a still night, the hunter used to set out in his canoe paddled by a number of assistants. Nusxalxiq would place himself in the bow with his net, and in the middle of the craft a small fire was kept burning with resinous sticks piled beside it so that it could be kindled into bright flames at a moment's notice. As the canoe was slowly paddled along the shore, the geese were half attracted, ~~by~~ and half repelled by the light. Unwillingly to take to flight, they used to swim around ~~at~~ at the edge of the light and so were guided into some narrow opening of the shore. Then Nusxalxiq would throw his net so that the part ~~that~~ which first touched the water was the end furthest from the handle, and as the latter came crashing down it always imprisoned a number of ~~geese~~ birds. Others, bewildered by the light and the falling net, tried to fly outwards and were knocked down by the paddlers. These were retrieved at once and the necks of those caught in the net were wrung at leisure. It is said that this method of hunting was almost always successful.

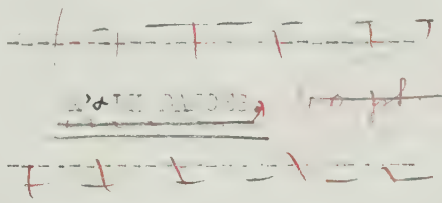
Another Täl'io hunting device which, however, was not transmitted and may have been merely an individual stroke of genius ~~and no~~ with not an inherited prerogative, was employed to kill

seals. ~~in a particular manner.~~ The last to use ~~employ~~ the following method was the father's father of an elderly Bella Coola. This man used to go out at night in a small ocean-going canoe with an assistant who passed his paddle through the water in such a way that a slight phosphorescent streak resulted. This resembled the course of a salmon and in a short while a seal would always rise in pursuit of the "fish." The watchful hunter would then harpoon it, and the seal would rush off with the head of the weapon attached which was by a long line to the shaft remaining in the hunter's hand. He would play it like a huge fish, until the exhausted animal was drawn to the side of the canoe and clubbed. Several seals were often obtained by this means in the course of a single night.

The two usual methods of killing Mountain goats are by cornering them with dogs and then choking them to death, or by shooting with ~~rifle~~ rubbles or ~~bow and arrows~~. There was formerly a special method of snaring which had been handed down as a prerogative from the time of the first people. The hunter used to set his snares on a precipitous path commonly used by goats and had remarkable success. Others might know how to make snares and also where the hunter set them, but no one would ever attempt this method of hunting without the proper prerogative. Another right, enjoyed by another hunter, was to catch bears in a similar way in nooses.

Little need be said in conclusion about these particular privileges, except to emphasize that they are merely an aspect of the principle of validated prerogatives which permeates every phase of life. ~~to the~~ Bella Coola. It is as natural for a man to be made a singer or a hunter by the distribution of presents as it is for him to acquire a dance by the same means. Each is contained in an ancestral myth, and the validation of the prerogative enables the incumbent to function, either actually and actively, or at least to enjoy the social prestige attached to the craftsman who has been duly confirmed in his vocation ~~even though he is incapable of using his right.~~ The

...the amount, but this is lessened by the fact that a poor man can give a feast by a relatively small expenditure though he must forego all ... in a manner. Selection is a constant factor in the social life of ... ; the man who uses all his wealth to acquire a firm seat, cannot be ... matters; the man who desires to specialize in kusiut affairs cannot afford to ... elaborate totem-pole. Amid these conflicting desires, it often ... in many cases ... neglects his professional prerogatives, especially ... by its slightly lessened through the superior skill of individuals ... ural ability. Upstarts of this kind have always infringed upon ... ; to this ... has been added a new factor which has almost destroyed ... prerogatives.



The most important, as well as the most spectacular dances ... potlatches are those given by members of the atsaok society. ... of a'al ... (1) ... ou, in the last fifty years there have been many changes ... ritual; new elements have been acquired as prerogatives by the marriages of Bella ... to ... of the coastal tribes, with the result that ... details of ... according to the prerogatives of the donor. Within ... the influence of white civilization has increased to such an extent that atsaok ceremonials have virtually been abandoned. This took place at a time when the ritual ... (called a'alaem ...)

in transition, a state of affairs which rendered difficult the collection of coherent information. A'ɬlk dances are associated with sɛsaok, but the recent additions of new features to the latter was accompanied by a decay of the former. Both societies have almost ceased to exist, but whereas the sɛsaok organization was abandoned during a period of change and growth, that of the a'ɬlk came to an end at a time of decay. It was impossible to obtain as much detailed information about the latter as the writer desired, and it is even possible that some of the facts recorded in connection with sɛsaok ceremonial really belong to a'ɬlk rites.

The right to perform an a'ɬlk dance depends upon a duly validated ancestral prerogative of which the obvious mark is an a'ɬlk name. Some of the first people brought down such names and dances with them from above in the beginning of time; a few were acquired on this earth as gifts from supernatural beings. Those who have rights of this kind form a loose organization which may be termed the a'ɬlk society. This is closely associated both with the sɛsaok society and with chiefs, owing to the occurrence of these three types of names in the same ancestral myths. One member of an ancestral family may use his goods to validate his ancestral name, another to make himself a sɛsaok, and a third to become an a'ɬlk; while an important chief, endowed with much ability and wealth, may be able to do all three.

A'ɬlk dances are less spectacular than those of either the sɛsaok or kusiut societies. Neither masks, rattles, nor whistles are used, nor is there any calling down to earth of supernatural beings. The prerogatives of a member are limited to his name, the right to perform a certain dance, and the use of a song which frequently describes some feature of his ancestral myth. Four types of dances are considered to be a'ɬlk; the methods of acquiring and using any one of these are similar, so it is unnecessary to describe the differences before the actual account of the performance of each.

If there is a dormant a'ɬlk prerogative in the ancestral family of the donor of a potlatch, he usually chooses to validate this as one of the features of his cere-

mony. He first consults his wife and other relatives to ensure that ~~tkm~~ sufficient goods will be forthcoming, and if this matter can be arranged satisfactorily, the donor ~~dmxkdmx~~ chooses some young relative as the recipient of the dormant right. It would be most unusual for the youth selected to decline the honour. ~~Or~~ some man, ~~other than~~ the holder of the potlatch, may wish to confirm a prerogative and requests the donor to allow this to take place at his potlatch. Permission is never refused, since the larger the number of incidental rites, the greater is the prestige of the ceremony. The young man of whom the name is to be confirmed is always told what is planned for him and his relatives instruct him what to do.

~~kxxxkxxkxxmxxthexmxghtxxxxxxhkxkxxxxkxfxxxthxxpxtkxxtxhxixxxdixxxixxtxxdxx~~

As the time for the potlatch draws near, the donor requests the singers to prepare an a'ɬlk song for the youth who is to be made a member of the society. The theme always deals with some incident of his ancestral story with which the singers are already familiar. If a number of youths are to be made a'ɬlk, a song must be composed for each. The carpenters are also requested to make for the initiate one, ~~or~~ sometimes two masks representing a supernatural being, either human or animal, connected with ~~kxx~~ the myth in which ~~kxx~~ occurs the a'ɬlk name about to be conferred. The actual design is ~~dmxkdmx~~ chosen by the senior members of the ancestral family concerned; the one selected is usually the same as that ~~one~~ employed by the last incumbent of the name, although this is not necessary. If the name about to be confirmed is one which came down from above in the beginning of time, the mask usually represents the guise adxxxt opted by the first user of the name; ~~xhxxxxxx

ted for the purpose, suddenly rushes from the house as if he had heard some noise. One or an influential chief, of the siki, makes some allegedly witty remark, often of an obscene nature, as to why and he has left the house, then follows, taking with him the dance head-dress belonging to the a'ɔlk. This is identical with the type worn by sɪsaok, one of the many points of resemblance between the two societies. Presently the elderly a'ɔlk returns, clad in his ceremonial costume; the singers strike up his song, and he dances near the fire in a manner depending upon which of the four ~~a'ɔlk~~ dances he has the right to perform. Again the siki ~~gaxa~~ leaves the house; when he returns he makes the announcement that a tutwinam is coming with a song for the youth, naming the one who is to be made an a'ɔlk. A moment passes, and in stalks a masked figure representing the form taken by the first ancestor of the novice, or the being from which one of his later forefathers received an a'ɔlk prerogative. Sometimes two of these beings appear. The apparition circles the fire, stops beside the singers, and chants a song to them in a low voice. Then it enters the back room and is seen no more. Presently the singers strike up the song they have just heard, and to those who are neither a'ɔlk nor sɪsaok it is obvious that the song was brought by the supernatural visitor; in reality, it is the one ~~xix~~ previously composed by the singers and taught by them to the wearer of the mask to lend realism to the performance. The youth concealed within the back-room does not appear on this occasion, the song is merely sung in practice. Sometimes the masked figure appears during the daytime and walks openly along the shore of the river like a foreign guest~~x~~, as indeed it is said to be.

The coming of a tutwinam is one of the points of resemblance ~~x~~ between a'ɔlk and sɪsaok rites. ~~Thxxxxixxxiiiiixx~~ It is virtually certain that its use properly belongs to the former society, and is one of the ~~rites~~ features adopted by the sɪsaok in comparatively recent years. The use described in this section appears to be the original and proper one although the sɪsaok have recently employed tutwinam for somewhat different purposes.

It is uncertain whether or not the a'ɔlk novice remains concealed ~~henceforth~~ any longer within the back-room. In ancient times it is probable that he did so, but with the recent

growth of the sɪsaok society and decline of the a'ɔlk it has become customary for concealment to be limited to initiates of the former organization.

No more a'ɔlk dances take place during the potlatch preliminaries, but with the coming of the first group of foreign guests, the host displays as many types of dance as he is entitled to, including ~~xxxx~~ a'ɔlk if he has the necessary prerogative. On this occasion other a'ɔlk, especially relatives of the donor, display their ~~xxxx~~ dances, the only time that such are used at potlatches except by novices who are receiving names. This is repeated on the arrival of every party of guests.

Meanwhile the novice, or novices, ~~xxxx~~ has been practising the proper steps in preparation for his appearance which always occurs immediately before the entry of the masked figure representing the donor's dead relative. As already mentioned, there are four kinds of a'ɔlk dances, known as nuskwäl,(1) t!aiyäkam, qi'ɔqɔ, and ɔm'lɛl'ɔ. A similar song is used for a dancer of any ~~of~~ one of these four; the text describ~~ing~~es some small incident of the ancestral myth in which the name occurs, such as the bringing down of the perogative by the first incumbent in the beginning of time. At the proper time, the singers beat this out and the audience joins them in singing it. Then the singers begin to strike rapidly on the floor with double beats, assisted by the guests who clap their hands in rapid couplets. Out comes the dancer, resplendent in his headdress decorated with weasel skins, and ~~the~~ women ~~who have~~ with the ~~necessary~~ required prerogative begin to drone. If his prerogative is as a t!aiyäkam or ~~xxxx~~ qi'ɔqɔ, he proceeds to a place beside the fire and begins to run around it, sunwise, in short mincing steps, revolving at the same time on himself. He clasps his hands behind his back and bends down, then stands upright with ~~xxx~~ palms extended upwards, never ceasing to move his feet in rapid steps. This type of dance is far more violent than a sɪsaok one, and the amount of energy expended by a dancer in his ~~xxxxxx~~ rapid circuits of the fire is tremendous. Never, even for a moment, are his feet quiet, while his body twists and bends in an amazing fashion. After two or three rounds he retires

(1). Among the supernatural beings, the nuskwäl is a yearling Mountain Goat.

utterly exhausted. The time beaten out for a nuskwäl or ʌm'lɛl'ʌ dancer is the same, He too comes near the fire and at first dances in the same manner until the singers in unison bellow out, "Wai···", "More". With a run that ends in a crashing leap that seems to shake the floor, the dancer takes his position between the fire and one of the side walls and begins to revolve furiously upon himself. His body is bent forward until it seems as if all that prevents him from falling to the floor is his hands clutched together as far as possible behind his back, while his feet move so rapidly that the short mincing steps run into each other. Gradually the beating becomes less ~~furious~~ violent, only to be followed by another cry of "Wai···", and another rush and jump that lands the dancer behind the fire. Here he revolves once more in the same furious fashion; the ~~same~~ is repeated on the side of the fire opposite to the place where he first performed, and finally between the fire and the door. Nuskwäl and ʌm'lɛl'ʌ are the most ~~violent~~ strenuous of all Bella Coola dances and the performer is glad to retire. He afterwards joins the audience, this dance entails no taboo or restrictions on the performer.

~~This~~ Thus terminates the performance of this type of dance at a potlatch, but among the goods distributed are some to validate the name acquired by the dancer, and others to legalize his actual performance.

The occasion on which ~~most~~ importance and solemnity are attached to a'ʌlk dances is during potlatches, but they are also given at other times. Most Bella Coola performances are so steeped in the presence of the supernatural that the element of enjoyment is lacking, but in the spring, after the end of the kusiut season(1) and before the salmon come to the rivers, dances for pleasure are of common occurrence. A sɪsaok can call his fellows to his house and the singers beat out sɪsaok songs to which the owners dance, but the most frequent hosts are a'ʌlk. Of course the same individual may be a member of both societies, but the heralds invite the guests in his a'ʌlk name. Those summoned include both ~~those who are~~ members of the society and those who are not. Any a'ʌlk, provided that he has enough food for a meal, can ~~in-~~

(1). See p. .

~~vite~~ call his neighbours, but the one who usually does so is a man who has received his name a year or two before the occasion.

A few days before the ~~day~~ time selected, the host asks the singers to compose a new song for him. For a nuskwal dancer particularly, and sometimes for any one of the other three divisions of the society, the text does not deal with incidents connected with the host's ancestral story but with humourous ~~x~~ or disgraceful incidents of the present time. If a man has caught ten salmon and kept them all for himself, his miserliness is commented upon in the song; if a ~~the~~ wife ~~of someone else ran away with~~ has deserted her husband for another man, the actions of the two are mercilessly ridiculed; if a chief has failed to display generosity it is likewise recorded, and reference is made to errors in dance ritual. To do this is one of the functions of a nuskwäl, and the singers are always ready to assist him. At the same time they often add a new incident to the tune belonging to some other a'ɔlk dancer so that he too will be able to perform. In this way the ~~tunes~~ airs are remembered from year to year, in which they differ from those used in most Bella Coola dances.

On the morning of the day chosen, the host asks one of the singers to beat a drum repeatedly but slowly, as a signal that a non-ceremonial dance is about to take place. ~~Latter in the day~~ About noon, heralds go from house to house informing all who is giving the dance. In the ~~later~~ afternoon the people gather in the donor's house where men, women and children seat themselves without distinction of rank, the only reserved place being that for the singers behind the fire. They beat out the host's tune and he dances to it, while the singers themselves sing the words to the amusement of the audience. Using their own discretion, they then beat out the tune of another a'ɔlk and he also dances, followed in ~~x~~ succession by a third, a fourth, and as many as the singers think fit. Sometimes the songs of sɔsaok are used in a similar manner. When many have danced, the host distributes food to all his guests, not forgetting to give the largest presents to the singers and heralds who have rendered assistance. Instead of dispersing immediately, the guests often remain, to gambl~~ing~~e or ~~and~~ wrestl~~ing~~e. Since there is no solemnity attached to the affair, it is a time for ~~this~~ indulgence

in amusements of all kinds.

These conclude the chief features of the a'ɬlk dances. It is probable that they once played an important part in the lives of the Bella Coola, but with the increase in importance of the sɪsaok, they have decayed into little more than ~~amuse ents.~~ a form of entertainment.

A'ɬlk Origin Myths.

Theoretically, every Bella Coola a'ɬlk should be able to record the myth in which his name is embodied, but in ~~practice~~ reality few can do so. Of course if a man has been able to validate both ~~an~~ ancestral ~~name~~ and ~~an~~ a'ɬlk names from the same myth, that is his authorization for both. ~~names.~~ Frequently, a myth is split, and ~~that~~ the portion containing an a'ɬlk name is given to some member of the ancestral family, other than the chief, able to validate the most important ancestral name. In such a case, the a'ɬlk can record little more than that his name came down with a specified group of the first people. This, for example, is the explanation given by a Kimsquit nuskwäl for his name, Sɪnxälötɬa, which came to earth with Smaoɪn (1) in the beginning of time. Another Kimsquit a'ɬlk, T̓ɬaiyäkɪm, whose prerogative is to perform the dance of that ~~some~~ name, states that ~~xxxxxxxx~~ ~~dxxxx~~ ~~xxxx~~ it was brought down by Sinuxɛtɬ (2) who assumed the designation of T̓ɬaiyäkɪm after its performance. ~~That~~ This early settler had the additional name of Wita'lao.

The writer was able to obtain the two origin myths ~~that follow~~ in some detail.

.....

(3) Once, long, long ago, Älquntäm came to the conclusion ~~that~~ it was not good for the inhabitants of the world to be afraid of supernatural beings, ~~xxxxxx~~ He decided that the best way to dispel this dread would be to arrange a marriage between his daughter, Sɪnxanɪa, and a mortal; so he sent ~~his~~ the beautiful maiden down to Stuɛx. She brought with her a small ring and told the people that her father had commanded

(1). See p. .
(2). See p. .
(3). Related by Mrs. Willie Mack.

her to marry the first mortal who succeeded in casting a stone through ~~xxxxxxxx~~ it. Sɪnxan'a was so ~~beautiful~~ lovely that all the young chiefs greatly desired her, and all hastened to try their skill, but not one of them could succeed in throwing a stone through the ring. At that time there was living at Stuɬx a poor orphan, Bo'ostom, who ~~was cared for~~ had been brought up by his grandmother. Like all other young men, he admired the beautiful maiden and determined to try his skill. ~~When~~ Bo'ostom asked his grandmother to wash and paint him preparatory to ~~entering~~ his contest; she was most unwilling, thinking that where chiefs had failed, there would be no hope for her grandson. At length a friend persuaded her to give the lad a chance, and she painted his face as he had requested.

Bo'ostom took two pebbles of suitable size from the river and smeared them with colour. He told the first stone to ~~pass~~ through the air and graze the ring, and the second to pass through it. Having made these preparations, the orphan was ready to try his fortune. The haughty young chiefs who had failed were amused at the idea of Bo'ostom even entering the competition, and asked him how such a lowly individual as he could aspire to the beautiful Sɪnxan'a. Paying no heed to his mockers, Bo'ostom again whispered his instructions to the first stone and threw it. Obedient to his instructions, the pebble grazed the ring, and once more the chorus of jeers burst out:

"Ha! Ha! What else did you expect, Bo'ostom?"

Nothing daunted, Bo'ostom told the second stone to pass through the ring. It did so, to the amazement and chagrin of the young chiefs.

Bo'ostom and Sɪnxan'a were married in due course. With his wife's help, Bo'ostom became prosperous and built a fine house for himself. After a few months his wife became pregnant, and with phenominal rapidity gave birth to a male child. The infant grew faster than a mortal, and in a few months had become a sturdy little boy. One day he asked his father to make him a bow and arrows, a request with which Bo'ostom complied. He gave his son a large number of arrows but the latter said that he would want many more. As his father watched, the boy shot one arrow after another

into the air, but not one fell back to earth. ~~xxxxxx~~ The lad asked for more arrows, which o ostom gave him after some hesitation, and these too disappeared into the sky. At length the father saw above him what appeared to be a thin rod stretching down from ~~xxxxxx~~ above; it came lower and lower until he could see that it was formed by the arrows, each one of which was lodged in the butt of its predecessor. In ~~xxxxx~~ response to his son's requests, so'ostom made more and more arrows until the rod reached the earth.

The boy told his father that the topmost arrow was imbedded in the floor of Sonx$^{W'}$ and that he proposed to use the chain of shafts as a ladder to climb up to visit his grandfather. So'ostom did not discourage him, so his son began the ascent and soon disappeared from sight. In course of time he reached the land above and made his way to his grandfather, Älquntäm, who was deligted to see him. He told his visitor ~~that~~ he was weary of constantly carrying the sun's light, and asked him to relieve him of ~~his~~ the duty for a time. He mentioned that on previous occasions when his wife had acted as his substitute, ~~xxx~~ she, being a woman, had been shy and ~~always~~ had hid herself behind clouds. The boy ~~So'ostom's son~~ was willing to undertake the task and listened to his grandfather's instructions; in the morning he was to use only one fire stick, a little later, two, then three, and finally four at midday. In the afternoon he was to decrease the number in a manner corresponding to the morning's increase.

Next day Älquntäm went away for a holiday afterm entrusting his grandson ~~with~~ the precious fire ~~sticks~~ logs. As soon as he was alone, the malicious youth began to pile ~~stick~~ one after ~~stick~~ another on the fire, until people in the world far below were wakened at dawn by the suffocating ~~xxxx~~ warmth. So'ostom's son threw on log after log, ~~with~~ each increasing the heat below. The earth began to sizzle, and finally burst into flames while the water in the rivers and ocean boiled. Sonxan'a had realised what must be the matter as soon as she felt the great heat, so she went outside and rubbed her hand over the planks of her house. Thus protected, those within ~~all~~ survived, although all other human beings perished. Most of the animals escaped by hiding, although the Weasel

the tip of ~~xxxxxxx~~
failed to conceal its tail which was burnt black, a characteristic inherited by all weasels ever since. Ä~~l~~quntäm felt the heat and ~~came~~ hurrying ~~back~~ home.

"You have done great harm to mortals," he burst out angrily. "Henceforth you shall live on earth as a Mink."

Ä~~l~~quntäm seized his grandson and cast him to earth in this guise.

~~xxxxxxxxxxxxxxxxxxxxxx~~The survivors of the catastrophe multiplied until the whole world was repopulated from the single household. Each of them took an a'ɑlk name from the burning, and these have ~~have~~ been transmitted from one to another of the descendants of each until ~~the present~~ this day. One of these, a nusqwal name, is Stalqalosɑm, "The Increase of the Sun's Heat through the Addition of Fire Sticks"; another, a t~~l~~aiyäkɑm, ɑxnukwnɛlsaix, "The Track of the Sun"; a third, Skɑm~~l~~, "The Charred Portion of a Half-Consumed Log."

The following Kimsquit story (1) describes the obtaining of an a'ɑlk prerogative in ~~less~~ the distant ~~times~~ past.

Long ago, there lived in Kimsquit a young chief who was a great hunter. On one occasion, he was camping in a cave, Anokokw~~l~~äls, on the mountains, when not only its roof, but the dome of the sky as well, opened so that he was able to gaze into the upper regions of space. From this manifestation of the supernatural, he took for himself the name "The Opening of the Upper Regions", and validated it Ä~~l~~kwi, ~~xxxxxxxxxxxx~~ by ~~the~~ giving ~~of~~ valuable presents. This ~~name~~ designation has been transmitted from generation to generation and was recently brought to the ~~xxxxxxxxxxx~~ present owner by his wife. With it is the prerogative of distributing potlatch gifts outside the house, since the first Ä~~l~~kwi claimed that the sky itself was his only ceiling.

A few years after Ä~~l~~kwi had had this experience, he and his three brothers left Kimsquit ~~xx~~ by canoe to hunt Mountain goats at Suxwɑlk. To their surprise, a gull perched on the bow of their canoe; they did not scare it away, thinking ~~that~~ it ~~boded~~ foretold

(1) Related by Jim Pollard.